

F

234

.R5R4





Class F 234

Book .R5R4

Repent ! Repent ! or likewise Perish !

THE SPIRIT

OF

AN EVENING LECTURE,

FEBRUARY 16, 1812;

ON THE

LATE CALAMITY AT RICHMOND, VIRGINIA:

MOST RESPECTFULLY INSCRIBED

TO

THE UNIVERSALIST CHURCH,

PHILADELPHIA,

AT WHOSE REQUEST IT IS PUBLISHED,

BY

THEIR MINISTERING SERVANT,

GEORGE RICHARDS,

NO. 130, SOUTH FIFTH STREET.

PHILADELPHIA :

PRINTED BY LYDIA R. BAILEY,

No. 10, North-Alley.

1812.

F234.

.R5 R4

205609

13

S. G. B Oct. 8-15
U. B. Nov. 19

THE SPIRIT
OF
An Evening Lecture, &c.

THE members of this church, have requested their ministering servant, to deliver an appropriate lecture, on the late calamity, at Richmond; a calamity, which has overwhelmed the capital of Virginia in lamentation, in mourning, and woe; and clothed almost every family, in sackcloth, in ashes, and the dust of death. National sensibility roused at the cry of distress. Private sympathy woke at the shriek of sorrow. America rose up to comfort them that mourn. Assembled states breathed the language of pity. Age wafted his tremulous sigh to the grave, where mothers, daughters, fathers, sons repose. Youth impearled the tear upon the tomb, where relatives and friends, the favored bridegroom, and the beauteous bride, are hushed to everlasting rest. Yes! all the charities of life have wept the much loved dead! And even religion's sainted form, has mingled her balsams and her balms: and poured the wine and oil on every bleeding wound. The cup of consolation is full; it overflows; the feeling heart can add no more. Then, be it yours and mine, my brethren and my friends, to improve this awful dispensation of divine providence, in such profitable

mode, as best becometh rational, accountable, and immortal beings: and this we shall humbly attempt, in a deep sense of manifold personal imperfections, by entreating the serious, the solemn attention of this respectable, respected, and crowded audience, to the “true sayings of the faithful and the true,” when “he opened his mouth in wisdom,” and the “law of kindness” pronounced these ever memorable words,

And Jesus answering, said unto them, suppose ye, that these Galileans, were sinners above all the Galileans, because they suffered such things? I tell you, nay: But, except ye repent, ye shall all likewise perish.

Luke xiii. 2, 3.

“A thousand may fall on the right; and ten thousand drop on the left,” and man neither “fears the terror by night; nor heeds the arrow which flies by day,” provided “the pestilence that walketh in darkness,” or, “the destruction which wasteth at noon,” is removed far from his dwelling, and cometh not nigh unto him: for although, no less than three thousand, four hundred and ninety-seven of the human race are bidding adieu to time, as every hour rolls on: Although, no less than four score, one thousand, seven hundred and sixty fellow travellers are posting for eternity, from day to day; yet the balance of the numerous whole, are firmly persuaded, that “the number of their months is not determined” for death; and while thirty millions have come forth, as one annual flower; and are cut down from year to year, by the two-edged scythe of “the rider on the pale horse;” still, each individual flatters himself, “that the overflowing scourge of the King of Terrors shall pass by.” It is true, that in this momentary period, which comprehends no more than three hundred and sixty-five rapidly fleeting days, that the sons and daughters of men, are frequently summoned “to apply their hearts unto wisdom;” and continually

have reason to say, in the language of the royal psalmist, "Lord! make me to know mine end; and the measure of my days; that I may know how frail I am! for thou hast made my days as an hand's breadth; and mine age is as nothing before thee:" But the voice of "the father of the faithful and the friend of God," is heard with listless indifference, by careless, inattentive mortals, although he weeps in the presence of the living, and before the dead, and feelingly exclaims, "I am a stranger among you; give me the possession of a burying place, that I may bury my wife, out of my sight:" while "the cares of the world," the pleasures of sense, "the pride of life," and ten thousand other trifling vanities, silence the anguished tones of the mourner from the land of Tekoa, who mournfully cries, "help, O my Lord, the King: for I am indeed a widow; and mine husband is dead!" And even the melting accents of the wanderer from the brooks of Arnon, produce no lasting impressions of a serious nature, on the sons of dissipation, and the daughters of frivolity, as she breathes her varied woes to all the winds of heaven, in agonistic sounds, like these, "Call me no more Naomi, that is, joy: but call me Mara, that is, bitterness; I went out into life full; leaning on the arm of an affectionate partner, and supported by two dutiful children; I am returning home empty to the grave; bereaved, bereft of them all; the Lord hath testified against me; and the Almighty hath afflicted me."

And is this a true portrait of thoughtless man? does he thus trifle on the borders of the grave? does he thus sport on the barriers of eternity? Is he unmoved at "the loosing of the silver eord?"—at "the dashing of the golden bowl?" Does "he go with the mourners round the streets, when man goeth to his long home," and strangely forget that "the sun, the moon, and the

stars shall be darkened," by death, unto him : " that the dust shall return to the earth, as it was : and the spirit return unto God who gave it ? " Yes ! verily he doth. And is there nothing which can rouse him from this apathy of soul ? Is there nothing that can possibly awaken from the lethargy of death-like sleep ? Yes ! verily there is. And these, the awakening energies of a God, " who neither slumbers, nor sleeps," are usually confided to some tremendous providence ; some awful dispensation ; some overwhelming judgment, which rapidly descends, in the strength of the whirlwind of Almighty power, resistless, as the thunderbolts of heaven ; and fatal, as the lightning of the clouds : And yet amazing to think ; almost incredible to believe, the awakening sinner starts from his slumbers induced by past security ; proudly sits down in the judgment seat, of " the judge of all the earth ; " and boldly determines, that those who have thus perished as " in a moment, as in the twinkling of an eye ; " are the guiltiest of the guilty ; the vilest of the vile ; the greatest of all fellow sinners : And instead of listening to the trump of God, which sounds, " repent, repent ; or perish thou, and die," he impeaches even brethren and friends at the dread tribunal of " the judge of quick and dead ; " and dooms the present sufferer to unending, and eternal woes : forgetful of this solemn truth ; that he himself, is destined " to stand at the judgment seat of Jesus Christ," the judge of angels and of men ; and that, when " he is weighed in an even balance," with those, who have thus vanished from beneath these heavens, it is possible, that each one of them, may be absolved from the pains and penalties of " the second death ; " and himself delivered over, unto " indignation and wrath ; tribulation and anguish," by an omniscient and impartial Being ; " who searcheth the hearts ; who trieth the

reins ;” and “ rendereth a recompense to every man according as his works shall be.”

To repress a spirit of the bold, presumptuous kind, that we have thus glanced at ; to humble thoughtless sinners, as in dust ; and lead them “ to repentance, not to be repented of ;” it pleased the final judge of man, to adopt the solemn, the impressive language of the text, “ saying unto all, as he said unto one,” or more, “ suppose ye, that these Galileans, whose blood Pilate mingled with the blood of their sacrifices, were sinners above all the Galileans? I tell you, nay ; they were not ; and except ye repent ; ye shall all likewise perish.” The very nature of every expression made use of by “ the Lord of the dead, and the living,” furnishes incontestible proof, that those individuals who told him of this awful providence, had made up determinate, though fallacious judgment respecting these unfortunate sufferers ; and because “ they suffered such things,” as a sudden and violent death, they rashly pronounced them the greatest of all possible sinners. Suppose ye so, saith Jesus ? Is this your judgment ? Then omniscience replies, that you are totally mistaken : the lip of eternal truth repels the charge against the dead. I tell you, nay : It is not true. And if you have formed the same opinion concerning “ the eighteen, on whom the tower of Siloam fell ?” If ye think that “ these were sinners above all men in Jerusalem,” I tell you once more, that you are equally wrong, in the last, as erroneous in the first conclusion ; and twice, I repeat the same truth, in the very same words, to render it more striking and impressive ; to seal it as yea and amen ; “ that unless ye repent, ye shall all likewise perish :” that is, some sudden providence, as swift in its approach ; as fatal in its effects, shall pursue, overtake, overwhelm, every unrepenting individual, who by “ hardness of heart” and “ impenitence of soul, treasureth up unto himself

wrath, against the day of wrath, and righteous revelation of the judgment of God; who will render to every man, according to his deeds;" rendering "to them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life;" and rendering "to those, who obey unrighteousness, indignation and wrath; tribulation and anguish;" for "there is glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile:" And "he who doeth wrong, shall receive for the wrong which he hath done, and with God, there is no respect of persons," in the punishment of vice, or the reward of virtue.

Thus forbidden of Christ Jesus himself, to enter his presence on this evening, with a thought in any of our hearts, that the inhabitants of Richmond, "were sinners above all" the inhabitants of the United States, much less, that "they were sinners above all" the inhabitants of this metropolis: forbidden to judge those with eternal judgment who "have suffered such things," as genius, virtue, beauty, suffered in the torture of devouring flames; most bitter things indeed! of which it may be said, that whosoever heareth, his ears shall tingle; his eyes grow dim; his heart feel faint; his face turn pale; and his trembling limbs smite together in horrent amaze. And commanded of the Redeemer in person, to attempt no other improvement of this tremendous dispensation of a Holy God; a dispensation which contemns the powers of eloquence; mocks at "the pen of the readiest writer," and defies the heaven-born bard's impassioned strains, excepting, that moral and spiritual improvement, which leads to individual, and terminates in national repentance: and taught from "the volume of this book," as written by the pencil of eternal truth, to connect with this solemn improvement of our awful and impressive theme, the sure and certain

destruction of every impenitent individual, who repenteth not ; and, therefore, is inevitably destined, in case of final impenitence, to perish in like manner, as those, who have already perished, by some instantaneous stroke of divine providence, your ministering servant, therefore, by permission from heaven, and patient indulgence on earth, proposes to devote undivided attention, to these most interesting and momentous subjects ; as the only points of vision, in which Christ Jesus our Lord, hath permitted us, the spared monuments of his sparing mercies, to gaze with solemn reverence, on the solemn scene ; and “ to glorify his holy and his reverend name,” as in the midst of a burning, fiery furnace, heated with seven fold heat ; and kindled into flames of more than common wrath.

The doctrine of repentance, my brethren and my friends, is commonly divided into legal and evangelical. The first of these two species, is defined to be, a fear of those punishments which are denounced against sin ; and yet, this fear unaccompanied by a hatred of sin. The second, or evangelical repentance, is said, to include a hatred of sin ; and a love of holiness ; not from any dread of threatened judgments ; but from love towards God ; and a hope of pardon through the merits of Christ. Without disputing the correctness of this last definition ; the first, is pronounced inadmissible, on scriptural principles : for divine revelation acknowledges nothing as repentance, either under the law, or beneath the gospel, which is unattended by fruits meet for repentance ; and in as much, as repentance is a doctrine, addressed to the sinner, in his sinful character, it is certain, that if he doth not reform his life, and amend his doings, that he remains an impenitent sinner ; and penitence must be improperly applied, to an unrepenting individual, who hath not forsaken his former sins ; nor practised their opposite virtues ;

although he may have “humbled himself” for a moment, as Ahab did; or trembled like Belshazzar, at the dread hand writing on the wall.

Repentance, my brethren and my friends, in its purest, most perfect form, is presented to our view, in “the repentance of the Ninevites, who repented at the preaching of Jonah;” and as Jesus himself hath acknowledged that “the men of Nineveh did repent,” when preaching “to those who repented not;” it is therefore impossible to err, in determining what repentance is, according to the prophetic principles laid down in the prophecies of the prophet Jonah; and the evangelical conclusions of Christ Jesus, in the gospels of Matthew and Luke: And the prophet and the prophet’s God, authorise your ministering servant, to say, that the repentance of the king of Nineveh, did not consist in his humiliation from a throne of glory; nor in the exchange of imperial robes for “a garment of sackcloth, or a seat in ashes.” Neither was the repentance of his nobles, nor that of the people, composed of abstinence from food, or drink: nor even of those strong cries, wherewith “they cried mightily unto God, in humble hope, that “he might turn away from his fierce anger; and repent of the evil,” which a prophet had bounded within narrow limits: for this was the cry of Jonah; “yet forty days, and Nineveh shall be overthrown.” But “man and beast might have been covered with sackcloth;” the king, the nobles sat in dust; and every individual tasted nothing for a week; and yet the whole have remained impenitent. This impious farce, this mockery of God, has been acted and reacted by nations, by churches, and by high professors; and the voice of eternal truth has affirmed, that “these fasted to smite with the fist of wickedness;” and those “made long prayers to devour widows’ houses.” What then was it, my brethren and my friends, which formed the essentials of repentance in the king, the

nobles and the inhabitants of Nineveh ? Let the volume of this book reply, and the record of divine inspiration is, “ that God saw their works, that they turned from their evil ways ; and God repented of the evil that he said, he would do unto them, and he did it not ;” and so perfectly sensible was the king of Nineveh, that amendment of life, and the practice of piety and virtue, were the real constituents of repentance, that he concluded his royal mandate for a day of fasting and prayer, in these most appropriate words, “ let every individual turn from the evil of his ways ; and all from the violence which is in their hands :” or in other words, as expressed by the prophet Isaiah, “ let them cease to do evil, and learn to do well : let them seek judgment ; relieve the oppressed ; plead for the fatherless, and judge the cause of the widow :” for “ repentance not to be repented of” includes the “ loosing of the bands of wickedness ;” the “ undoing of the heavy burdens ;” the letting the oppressed go free ;” the “ breaking in pieces of every slavish yoke :” It is, “ to deal our bread to the hungry ;” to “ bring the cast out poor” to the mansion of affluence ; to “ cover the naked” with the clothing of wealth : and not “ to hide ourselves” as misers, from “ the one flesh of man :” It is, “ to execute true judgment and shew mercy and compassion ;” forbearing “ to oppress the widow, the stranger, the fatherless and the poor,” and abstaining from “ a thought of evil in the heart” against any of the human race : It is, “ to do justly ; to love mercy ; and to walk humbly with thy God.” These general principles, my brethren and my friends, are recognized as truth, by all the prophets ; confirmed by the herald of the Lord of hosts ; and more than confirmed by the Lord of hosts himself, in all that he hath taught and commanded concerning repentance. Whether “ he upbraided those cities in which most of his mightiest works were done,

because they repented not ;” or whether he assured an impenitent race of infidels, “ that the men of Nineveh should rise in judgment, with that generation, and condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah was there ;” and suffer me to add, that the witnessing spirit of all the apostles and evangelists, is in perfect unison, with the testimony of their Lord, whether “ they went forth throughout the cities of Israel ; and every where preached that men should repent ;” or whether, they “ preached repentance and remission of sins unto all nations, beginning at Jerusalem ; and from thence proceeding unto the end of the earth :” for neither prophet nor evangelist ever preached the doctrine of repentance, to a whole nation, or a single individual, without reminding both of this one truth, “ that fruits meet for repentance,” must prove the sincerity thereof ; that works of piety and love must substantiate its genuine realities. This most assuredly was the preaching of the great baptizer at the floods of Jordan, who opened his commission with the cry of “ repent, repent ye ;” and added thereto the divine command, “ bring forth fruits meet for repentance ;” and that these fruits were composed of abstinence from all former sins ; and the practice of their opposite virtues, we are specially taught from his address, to “ the publicans, soldiers, and people,” who severally demanded of him, “ master, what shall we do ?” or in other words, what is that repentance, to which we are exhorted, nay commanded, under penalties “ of the wrath to come.” This also was the spirit of the pentecostal sermon, as preached by the first born of apostles : for fruits meet for repentance, were certainly included, in the many other unrecorded words of exhortation, saying, “ save yourselves from this untoward generation ;” and works worthy of repentance were most assuredly called for, when Peter

said, “repent ye, therefore, and be convicted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:” and Paul, the chiefest of apostles, kept the same truths in view, when he shewed, first to them at Damascus, next at Jerusalem, and then to the Gentiles, that they should “repent and turn to God, and do works meet for repentance;” and the like truths were embosomed in his address to the Athenians, when he assured them, “that the times of ignorance” were passed off, “at which God formerly winked;” and that “now God commandeth all men, every where, to repent; because he hath appointed a day, in which he will judge the world in righteousness, by that man, whom he hath ordained;” and to whom “all judgment is committed.” Or to sum all that can be said, in as few words, as possible, repentance leads to the love of God; and terminates in the love of man, according to the spirit of “the two great commandments,” on which, “the law and the prophets depend:” and the incorporation of these two commandments into the gospel itself; and that by the authority of our Lord and Saviour Jesus Christ, hath made the “first and second commandment” the rule of obligation, and the standard of duty; and the perfection of both in the love of God, and the love of man, is the life and spirit of the new covenant of grace, mercy, and peace, from God our father, in Jesus Christ our Lord.

It remaineth to enquire from “the lively oracles of the living God,” if the impenitent have nothing to fear? If no upbraidings await on slighted calls? If “the sword without, and the terror within” may not pursue? If “the foot of impenitence shall not slide” in due time? the calamity of unrepenting individuals make haste; and “the poison of the arrows of the Almighty, drink up” their agonized spirits, at the last?

To all these questions, the Lord Jesus Christ replies in the language of the text, “except ye repent, ye shall all likewise perish;” and the same solemn words are twice repeated, to render them more strikingly impressive; and, if possible, to engrave one awful truth in deeper lines, upon the marble tablet of the human heart. The like manner of perishing, which Jesus has equally connected with two different examples of sudden and violent death, has no reference, as we humbly apprehend, to the very same mode of destruction in all cases: But is a general form of expression, inclusive of every sudden, tremendous, overwhelming judgment, that has ever passed over the earth; and swept its guilty inhabitants away, as with the besom of rapid, instantaneous destruction: for the blood which Pilate hath shed, can be shed no more; the tower that has fallen, falls not again: the sword of the Roman is pillowed beneath his head. The fragments of the capitol of Siloam are buried in dust: And therefore, the plain, the obvious meaning of the Redeemer, must be, that sinful individuals, “except they repent” of their impenitence, may rest assured of perishing by some terrible calamity, the swiftness, the fatality of which, shall strikingly resemble the sudden death of those Galileans, who were slain by command of Pilate; and the momentary crush of the Jews, on whom the tower of Siloam fell: And accepting the word of the Lord Jesus, in this extensively applicable sense; they lead onward to “the valley of Jehosaphat,” where judgments sit enthroned in various forms; and “the sword, the famine and the pestilence,” with ten thousand other plagues, “are prepared for an hour, a day, a month, or a year, to slay the third part of men;” or clothed upon with more ample commission, “they gather the vine of the earth, and cast it into the wine press of the wrath of Almighty God:” lift up the hand to heaven’s high throne; pre-

nounce that time shall be no more ; and rage amid the wreck of matter, and the crush of worlds.

Among these heralds of the last concluding scene ; these messengers of God, which go before the day, when “ all these elements shall melt with fervent heat,” fire, is no more, than a simple agent, and generally speaking, however terrible in effect, it is “ lighter than the dust of the balance,” when compared with many other ministers of destruction, which are equally rapid in approach, and infinitely more destructive, in multiplied energies of awful execution. Such is the earthquake of Almighty power, which heaves a city from its trembling base ; and whelms the living, yet alive, in instantaneous death : And such is pestilence and plague, who wave the flaming sword around a dying world ; and breathless millions taint the putrid air. To these, we may add, wide wasting war, whose garments are rolled in blood ; volcanic eruption, whose life, is living flames ; sudden inundation ; tempests, whirlwinds, storms ; the fierce tornado ; and the Seyroe’s blast : All these, and many more, are swifter on the wing than burning fiery flames ; and sweep their myriads to one common grave ; while fire has spared the life of man : for although Constantinople numbers no less than one hundred and fifty thousand dwellings, which at different periods have been reduced to ashes : although Moscow, Archangel, Petersburg, Copenhagen, London, Paris, and many other cities in Europe have bowed to devouring flames : although Boston, Newburyport, Portsmouth, New-York, Norfolk, Charleston, and Philadelphia have repeatedly experienced great destructions, yet in most of these instances, however immense the loss of property ; however deep the sorrows of the houseless child of want, no fond mother has been called upon, like Rachel ; “ to weep for her children, refusing all comfort, because they were not.” No affectionate father has taken

up the language of David, and cried, "my son, my son, would God, that I had died for thee, O my son, my son!" No fatherless, nor orphan child has exclaimed, "we are orphans and fatherless; our mothers are widows;" and none of the general charities of human life, have been impelled to adopt the words of the royal writer, thus mournfully saying, "lover and friend hast thou put far from me; and mine acquaintance are shrouded in darkness." "Alas! alas!—Woe, worth the day!" The every fire enkindled in this western world, is light as vanity itself, when weighed against that mightier weight of living woe, which sinks Virginia in the dust; and whelms her capital in ever present death. Philanthropy forbids to touch this melancholy chord: it vibrates agony, distraction, horror and despair. Humanity commands, turn silently away; and like "the friends of Job" forbear to speak a word; for eloquence itself, can only heighten grief like this. And yet, if privileged, my suffering, sorrowing friends, to sit with you in solemn silence on the ground; if privileged to watch the precious reliques of the much loved dead; and privileged at last, to speak, as spake "the friends of Job," your servant and your friend would ask; and ask of you, his sorrowing, suffering friends, on whom, the tempest and the storm of death have beat with awful power; on whom, the whirlwind and the flood of sorrow still descend with mightiest force; and who can count the myriads of the human race, that first, or last, have wept for millions of the kindred dead, cut down on battle's gory plains, between the rising and the setting sun? as proud ambition drove his crimsoning ear across the iron fields of war; or self defence impelled the patriot band, to hazard life against some savage foe; whose "arrows, are the arrows of the mighty," and whose "quiver, is an open sepulchre?" Yes! even thy streams, Wabash! return this mournful,

melancholy sound, the husband, father, brother, son returns no more : The widows, mothers, sisters of the greatly brave, are seated low in dust : Their husbands breathed no fond farewell : the mother caught no filial, parting sigh : The sister dropt no tear upon a brother's clay cold cheek : These perished far from home : No mourner followed to the distant grave ; they sleep the sleep of death in foreign lands ; and glory's lamp burns dim for want of beauty's oil. Once more, and who can number the innumerable multitudes, that have perished " as in a moment, as in the twinkling of an eye," by those tremendous earthquakes, which prevailed, almost universally, from the year 17, to the year 1500 : without taking into account the overwhelming of numerous cities in Italy, from the sixteenth to the eighteenth century, where volcanic eruption destroyed flourishing towns, populous villages and peopled hamlets, in less than an hour ; and earthquake treading close on the footsteps of the glowing lava. completed that work of desolation which Vesuvius and Ætna began. Finally, and to close these two queries, by a third, has not the wide wasting pestilence, been equally terrible in its destructive effects ; as war on the right hand, or earthquakes on the left ? Yes ! verily, it hath : for at different epochs of time, and in various quarters of the globe, this destroying angel, who breathed along the ranks of the dying army of the impious Sennacherib, and left " one hundred, four score and five thousand" of his chosen warriors, breathless on the tainted field, has consigned ten thousand, three thousand, eighteen hundred, to the valley of the shadow, from day to day, for many a circling month : And at Fez, near Morocco, no less than two hundred and forty seven thousand formed the muster roll of death, in June, 1799 ; which is more than eight thousand per day, and

almost sixty two thousand, in the narrow compass of a single week !

Fellow citizens of "no mean city!" Inhabitants of the capital of Virginia ! The few imperfect hints, which have been submitted to your attentions, we presume not to offer as consolation to generous, feeling, affected, afflicted hearts. Humanity derives no comfort from the tempest or the storm, which has sunk a brother in the depths of the deep. Philanthropy turns pale at the maddening billow and the raging flood, which have dashed a fellow mariner against the rocks of perdition. Neither war, clothed in garments of blood ; earthquake invested with omnipotent energies ; nor pestilence arrayed in living death, can afford any pleasure to the agonized spirit, which is ready to sink beneath "a far more exceeding and almost eternal weight" of its own peculiar sorrows. This hasty sketch of the three fold destroyers of the hope of man, who "esteem our iron as straw, and our brass as rotten wood," was introduced for another, and we trust, for a nobler purpose, than the vain attempt of administering comfort, where feeling, sensibility, affection, love, render consolation inadmissible. No other hand can alleviate the torments inflicted by the wounds of the twenty sixth of December, excepting that God, who winged the burning arrows from his throne ; and fledged the fiery shafts too deep in the soul, to admit of human extraction. It is he, and he alone, without whose note, "not even a sparrow falls," who can mingle the balsams and the balms of mercy, in the bowl of "wormwood and of gall : " and finally sweeten this most bitter of bitter cups, to your embittered taste. May divine benignity "wipe away the tear" from every father's streaming eye ; steal the sad mother from her pensive self, and all her agonistic woes ; and according to the days, in which brethren and sisters have seen affliction, make you glad, "with

exceeding great joy ;” with “ joy that is unspeakable, and full of celestial glory.”

The first, the last object of the speaker, in all that he hath said, has been to arouse the inhabitants of the United States, and awaken individuals, to a solemn sense of this momentous truth, that “ except we repent, we shall all likewise perish :” and in as much, as war, earthquake, and pestilence, are three of the most common judgments spoken of in divine revelation, it was deemed expedient to glance at each one of them, in rapidly passing succession; and at the same moment, your ministering servant indulged the pleasing hope, of breathing transient peace on more than common griefs, by pointing from the fatal spot, to more tremendous scenes.

It remaineth to ask, if all these signs and tokens of approaching national judgment; and individual calamity, are not round about us? And whether a fatal lethargy, a death-like sleep, has not seized on the slumbering millions of this new found world, so that few, very few indeed, either “ regard the work of the Lord,” or “ consider the operation of his hands ;” “ hear the sound of the trumpet,” or listen to its tones, “ waxing louder, and louder ;” “ fear the rod,” or tremble before him, “ who hath appointed it.” For is it not certain, my brethren and my friends, “ that the Lord God hath called to contend by fire ;” and that “ it hath eaten up a part of the great deep” of manufacturing wealth? Has not war unfurled her red standard in the person of savage tribes? And have not “ our young men been slain,” by the battle axe of “ the terrible and dreadful,” who are “ swifter than the leopard,” and “ fiercer than the evening wolf?” Have not repeated, and repeated shocks of the earth, been heard from one extreme of this wide extended continent, even to the other? and doth not this sound of the voice of the Almighty, proclaim, as with “ the trump of the archangel,” “ yet

once more, I shake not the earth only ; but the heavens also." And can we forget the ravages of that pestilential fever, which at different periods laid waste many families, in most of our capital cities : and fell with an accumulated weight of energetic vengeance on this devoted metropolis ? of which it might be said, in the language of holy writ : " how doth the city sit solitary that was full of people ! how is she become as a widow, that was great among the nations, and princeess among the provinces !" for during these memorable periods of " visitation in wrath," " the voice of the harper and musician was heard no more ;" " the light of a candle scarcely shone ;" and the song of " the bridegroom and the bride," were hushed in the silence of death. " Wars and rumours of wars, famine, earthquake and pestilence, saith Jesus himself, are the beginning of sorrows." Three of these tokens of the divine displeasure have already been among us ; a part of them are yet round about us ; and famine is the only remaining sign, which is wanting to complete the dreadful group : this last, not least of plagues, may be our portion, before another harvest is " gathered into our garners : " It is possible, in the words of an inspired prophet, " that the tongue of the sucking child may cleave to the roof of its mouth for thirst : " " that young children may ask bread, and no man break it unto them ;"—It is possible, " that infants of a span long may swoon as the wounded in the streets of the city ;" and " pour out their souls on their mothers' bosoms," as " they faint for corn and wine." Then, O my country, be thou warned ! " Be thou instructed by these things !" " Lay them to heart ;" and, " consider thy latter end." Neither let " the rejoicing and the careless city," say, that " I sit as a queen, and shall see no sorrow : " But " I shall not sit as a widow, or know the loss of children : " for " thy plagues," as " the plagues of Babylon," may " come in

one day :” “ The loss of children, and widowhood,” may be thine in a moment. “ Death, mourning, and famine” came to her at an instant : “ strong was the Lord God, who judged the most proud ;” “ In one hour, the judgment of that great city, came ;” and “ Babylon, the glory of kingdoms : the beauty of Chaldaic excellence, was, as when God overthrew Sodom and Gomorrha :” it “ sunk as a millstone” in the depths : and from the deep, it rose no more. Such also was the fate of Nineveh ; “ whose rampart was the sea ; and whose wall was the ocean.” “ Myriads and millions were her strength ;” “ they recounted their worthies :” the “ shield of the mighty was made red :” the “ valiant were in scarlet :” they “ watched the way :” they “ kept the munition :” the “ defence of Nineveh was prepared :” the “ gates of the river were opened :” the “ palace was dissolved :” and Nineveh became a desolation ; a waste ; a wilderness ; “ her young children were dashed in pieces at the top of all the streets :” the destroyer of nations “ cast lots for her honourable men :” “ her nobles were bound in fetters of iron :” her princes led captive in chains of brass.

Representatives of more than seven millions of people ! You have wept with them that wept. A nation has felt for the living : a nation has mourned the dead : America, in you, has assumed “ the garment of heaviness :” the United States have breathed the language of condolence. But suffer me to ask, with reverential respect, when this moment of sympathy was past ; a moment evanescent as “ the morning cloud ;” and transient as “ the early dew,” were there no sins found among yourselves, which might have “ reclothed you in sackcloth ;” “ seated you in ashes,” and led each one, “ to cry mightily unto God,” saying, “ spare thy people, O Lord !” and “ pardon the iniquities of thy servants.” That those who “ suffered such things,” as

the living and the dead suffered at Richmond, "were not sinners above all," men at Washington, is the voice of eternal truth; and the voice which spake these words hath affirmed, and twice repeated the solemn, the impressive declaration, "that except ye repent, ye shall all likewise perish." The tower of Siloam, the fall of that tower, and the crush of those who sunk beneath its weight, may possibly have been selected, as emblems of the pinnacle on which you stand; of the capitol in which you convene; and of the overwhelming of those who assemble within its spacious walls. "A sound of war has been heard in the land:" But are you prepared to meet the tempest and the storm of battle; "the thunder of the captains," and "the shouting of armies?" the "neighing of the war steeds;" and the "pransings of the mighty ones?" Is your confidence placed in "an arm of flesh?" Does it repose on the means of defence, which are prepared, and preparing? Are your hopes centered in regular armies, disciplined militia, or patriotic volunteers? Know then, this most humiliating truth, that although the imperial eagle may "build her nest on the top of a rock;" and that rock "may be fortified to the height of the heavens," yet God is able "to bring down from thence:" and "the terrible and dreadful, whose judgment and dignity proceed from themselves," may "deride every strong hold: heap dust, and take it; and "gather captivity like the sand" of the sea. Instead, therefore, of "numbering the people," as David did of old, in "the pride of his heart," and counting the thousands, tens of thousands, and millions, who unsheathe the sword at your command, rather humble yourselves at the footstool of the throne of Jehovah; and lead the fulness of the United States, to seek the "God of Gods; the "Lord of Lords; the King of kings, who can turn "the day of prosperity" into the "night of adversity;" or change

“ the shadow of death,” into “ the morning” of glory ; and thus glorifying “ that God, in whose hand is your breath, and whose are all your ways :” “ breaking off your sins by righteousness, and your iniquities by shewing mercy to the poor :” “ causing judgment to run down as waters, and righteousness as a mighty stream,” you may then indulge a humble hope, of “ the lengthening of national tranquility :” and the continuance of individual prosperity. But, if you proudly “ refuse him, who is speaking from heaven,” in the voice of uncommonly solemn and alarming providences ; if in the words of a prophet, “ you are stretching yourselves on the couch of ease ;” “ eating the lambs of the flock and the calves of the stall :” “ chaunting to the sound of the viol :” inventing instruments of music : “ drinking wine in full flowing bowls :” and “ anointing pride with all the perfumes of vanity,” the “ tower of Siloam” may yet fall ; the hand that has raised you to the pinnacle, may rend the pillars of the federal temple from their base ; and the just indignation of an injured and indignant people, may overwhelm you in dust, beneath the ruins of the ruined capitol of political glory. Remember, therefore, I beseech you, the language of the text : Be ye persuaded, that the inhabitants of Richmond, “ were not sinners above all,” “ because they suffered such things ;” and learn from the impressive words of the Lord Jesus Christ himself ; this awakening, this awful truth, that “ except ye repent, ye shall all likewise perish.”

Legislators of assembled States ! “ A voice of lamentation, mourning, and woe,” has been heard from the rising, to the setting sun of America : It was the voice of, a “ Rachel weeping bitterly for her children :” It was “ the voice of, a Jacob mourning for his Joseph :” It was the voice of, Virginia lamenting her chief magistrate, who perished, as is supposed, in attempting to

rescue others from devouring flames : It was the voice of a whole city bewailing her most valued, her best beloved citizens, composed of manly virtue, and of female grace. The appeal to your feelings was irresistible : The pulse of public life stood still : Humanity wept the living and the dead : A full month has borne witness to sympathetic sorrows. But indulge me to query, if one of these mournful days, has been allotted to humiliation and prayer, at the footstool of the throne of Almighty God ? Or have your supplications, intercessions, and cries, ascended in unison to him, who “ giveth wisdom to the wise, and knowledge unto men of understanding,” that it may please the majesty of his grace, to inspire the president, senators, and representatives of “ so great a people,” with “ wisdom, prudence, and sound discretion ;” with fortitude, magnanimity, and valour in the present solemn and eventful crisis ; a crisis, which, in prophetic language, involves “ distress of nations,” “ perplexity” in public councils, and “ men’s hearts failing them” by reason of fear ; for here, the “ lion pants to tear in pieces for his whelps :” and there, the tiger stoops, to spring with surer aim ; and strike with more determined force. Forget not, therefore, we beseech you, that it is “ the most High who ruleth in the kingdom of men,” and “ giveth it, to whomsoever he will :” at times, “ exalting the basest of men,” “ to hew down the imperial tree” of other realms ; to “ cut off its wide spreading branches,” and “ scatter its luxuriant fruits abroad.” All these things were accomplished on the haughty Chaldean, at “ the end of twelve months,” as he stretched forth his hand, and said, “ is not this, the great Babylon, that I have built, by the might of my power ; and for the honor of my majesty ?” and things like unto these, may yet be accomplished in those States, which at present, form the hope, the strength, the pride, the bulwark of this western world ;

and that within the very same compass of rapidly, revolving time. If, therefore, you lead the fulness of your constituents, to bend the knee, as in dust, before God; and appoint for their good, a day of general humiliation, fasting, and prayer, persuade them to believe, that the inhabitants of Richmond, "were not sinners above all" the inhabitants of your respective states, "because they suffered such things:" and noting every tone of the trump of the Almighty; and "the voice of the son of God," proclaim, as in the language of eternal truth, "except ye repent, ye shall all likewise perish:" and add with energy and pathos, that "yet a very little while," and "the punishment of the iniquity of the daughters" of America, may be "greater, than the punishment of the sin of Sodom, who perished in a moment from heaven, and no hand upon earth stayed her destruction." "Pride, fulness of bread, and abundance of idleness, were in Sodom and Gomorrha:" "Admah and Zeboiim strengthened not the hands of the poor, and the needy; they walked in haughtiness, and committed abominations." Are not some of those sins among you? Are not most of these iniquities in the midst of our tents? Has eternal justice, no claims, in behalf of twelve millions of Africans, who have been annually sacrificed, for almost a century past, to the demon of commercial avarice; the spirit of European luxury; and the genius of American indolence? Has moral retribution, no demands, in favour of the Aborigines of this country? Yes! verily, it hath: And the name of the illustrious PENN, a friend indeed! is the only name, against which, there is no debit, in "the book of remembrance." Is there nothing due from the harpies of speculation, to the war worn soldier? Most undoubtedly there is: These panted "for the dust on the head of poverty;" and left the widow, the fatherless, and the orphan, "to perish, without any regard-

ing." Are the groans, the tears, the sighs, the mighty wrongs of more than one million, one hundred and ninety thousand slaves, unregistered in the volume of omniscience? Can a doubled, a trebled population of misery, which is the fact in Tennessee, be forgotten before God? No, surely, no! Shall not I visit for these things? saith the Lord: Shall not my soul be avenged on such a nation as this? The Lord of hosts may visit, as a prophet hath said, "at an instant, suddenly, and visit with thunder, and with earthquake, and great noise: with tempest, and storm, and the flame of devouring fire." Then, be ye instructed, "lest the soul of Jehovah depart," and "our cities become desolate;" our "towns, a land not inhabited." Thus God hath visited Nineveh, Babylon, and even Jerusalem herself: "The line of confusion and the stones of emptiness are stretched around them; and desolation sits enthroned amid a waste of awful ruins. The trump of Heaven proclaims, "Repent, Repent:" It sounds aloud, and, "Be ye ready also."

Young men of Virginia! Young men of Philadelphia! united as one, in sympathies of sufferance, and sorrow, we shall not divide between a band of brothers. Far be it from your ministering servant to pronounce, that those who "suffered such things," as your mothers, fathers, sisters, brethren, did suffer, "were sinners above all" the inhabitants of the United States. Far be it from candour to suppose, that even they, who suffered death, in tortures of consuming flames, "were sinners above" thousands in this gay metropolis, whose days "are given to pleasures;" whose nights are devoted to theatrical amusements. That "charity, which thinketh no evil;" that "charity, which speaketh no evil:" that "charity, which hopeth all things," rather prompts the speaker, to say, in the words of a poet, "For us, your brethren suffered; and for us, your sisters died:"

A right improvement of the late afflictive dispensation, may form a new born, moral star, whose "fires shall never dim with age," whose fires shall light the youthful pilgrim on his dangerous way, across the wastes of sin, the wilderness of vice. Be comforted, my sorrowing friends ! It is possible, that ministering spirits, sent forth to minister, soothed the last, momentary pangs of expiring virtue : that angels breathed the requiem of celestial peace around the bitterness of agonistic death ; as death approached infantile forms, enrobed in living flames. Yes ! Virtue gains the bosom of its father, and its God, impassive of decay, amid encircling fires : And innocence ascends, as rose the angel from the rock, upborne on roseate plumes, to mansions of eternal bliss. Weep not for them : they rather weep for you : lest "pleasure, falsely so called," may spread her fascinating snares around your future path ; and tempt the wanderer's devious step, from Virtue's hallowed hill. You bade farewell to vanity and vice, the moment that you heard the sad report : the solemn tidings of funereal woes. These pious resolutions have been strengthened, and confirmed, by a public, devotional act, in which you recognised your dependence upon God : confessed that "life is but a vapour, which appeareth for a little time, and then vanisheth away : " and acknowledged the necessity of religion, to sustain, support, uphold, in the day of trial, "when the keepers of the house tremble," and "the strong men bow themselves down." If then, my youthful friends, fashion, or folly, should ever entice ; if rebel passions ever beat aloud to arms, spurn at the first, and check the last, by hastening to the tomb, where relatives and friends repose ; stretch all your pinions for the temple of the grave ; and on the altars of the dead, renew your sacred vows ; repledge your plighted faith ; and live thenceforth to God, and God alone, "in righteousness,

and faith ; in charity and peace :” remembering this truth, “ that there is no land of darkness, and no shadow of death, where the workers of iniquity may hide themselves :” and evermore saying, how shall I do this, or that great wickedness, and sin against God ? for, “ whither can ye go from his spirit ? or, whither can ye flee from his presenee ?” The “ eyes of the Lord are in every place, beholding the evil and the good ;” “ as a flame of fire, they run to and fro throughout the whole earth.” The darkness and the light are both alike to God :” “ the night shineth as the day before him.” “ Are there any that can hide themselves in seeret ? and I shall not see them ? for do not I fill heaven and earth ? saith the Lord.” “ Remember, therefore your creator,” preserver, redeemer, and saviour, “ in the days of your youth, before the evil days come, and the years draw nigh, in which sinners find no pleasure in sin ;” for, “ at the last, it biteth like a serpent ; it stingeth like an adder.” And thus, “ removing sorrow from the heart ;” and “ putting away evil from the flesh,” may “ you pass the time of your sojourning, in godly reverence, and in filial fear :” knowing, “ that God shall bring every work into judgment, with every seeret thing, whether it be good, or evil.” And when, “ the winds shall blow,” the “ rain descend,” the “ tempest beat,” the “ flood of death roll on,” may your foundation rest upon “ the rock, from everlasting strong ;” and faith firm fixed on God ; and stedfast hope in Jesus Christ, sustain, support the deathless spirit, and immortal soul, as “ heaven itself shall pass away with mighty noise ;” and “ all these elements dissolve in fervent heat.”

Daughters of Pennsylvania ! A theatre exists in your smiles : a theatre expires at your frowns. Forgive the speaker for the thought ; it pains him at the very heart, to think, that delicate woman, has shown less sensibili-

ty, than sterner man. Is it possible? can it be true? that our young men repaired in solemn procession, to the temple of their God, and wept with those who wept, the living, and the dead? and that any of our young women, tripped in frolic mood, to yon Olympian dome, and smiled at pantomimic folly, laughing in the sober face of death himself? Has man ordained four month's abstinence from every species of gaiety and mirth? are "the daughters of music brought low?" Must the song of festivity be heard no more? Is the light footed child forbidden to dance? And can there be a female in existence, who did not consecrate one mournful night, to weep for kindred female forms, enwrapt in living fires, and shrieking, crisping, shrivelling, dying in surrounding flames? Boast not, my thoughtless friends, of past security. The peaceful calm, is but the herald of the coming storm. Those spacious stairs, and wide unfolding doors, which promise to redeem from death, may fail of power, to snatch you from an instant grave. Can these repel the thunderbolts of heaven? or those disarm the lightning of its fatal powers? Ah! see, that gay assemblage, beauty, elegance, and taste, who crowd the theatre at Venice! The whirlwind sweeps; the tempest roars; the storm descends; the thunders roll; the lightnings blast; the dead, the dying lay in heaps around the floor; the groanings of the wounded fair, are horrible indeed! Electric fluid sears the loveliest face, where smiles and dimples played. The scorching fire has withered beauty's fading rose. This was a fire enkindled by the breath of God: the lightnings heard his voice, and sped at his command. O! think upon the terrors of this awful night; and tremble at the words of everlasting truth, thus ye may perish as by "fire from heaven:" and this, my friends, may be your instantaneous fate! Then, be ye warned by these instructive scenes. Obey the voice of Jesus Christ, which sounds,

“repent, repent,” and “sin no more.” The theatre, at best, leads down to moral death : at worst, her living guests, are in “the chambers of the dead ;” they live to folly ; and they die to God : while time mispent, and talents misimproved, and fortune lavished in support of vice, are sins, which follow to a dread account ; and sink the conscious spirit, in the depths of mental woe. Happy are they, who never tread this fatal round, where morals, manners, sentiment, and taste, are all ingulphed within the vortex of surrounding vice. More happy those, whom poverty precludes from listening to the syren song of fashion, vanity, or pride, which lure the footsteps of the fair, from paths of piety and peace. And happiest of the happy are the few, who give their morning hours to God ; who loan the noon of life, to wipe away the tear from sorrow’s cheek ; to hush the little orphan’s sigh ; and “cause the widow’s heart, to sing aloud for joy :” And whose approaching night of death, reflects the splendors of celestial day ; and floods the raptured soul with visions of eternal bliss !

And now “for my brethren and my companions’ sakes ;” for the temporal happiness of the United States, and the never ending felicity of all its inhabitants, my prayers unto the God of my salvation, most fervently shall be, that every individual may listen with serious, and with solemn attention, to the awakening language of the Lord Jesus Christ himself, as contained in the momentous words of this impressive text ; “suppose ye, that these Galileans, were sinners above all the Galileans, because they suffered such things ? I tell you nay : but except ye repent, ye shall all likewise perish :” or “think ye, that those eighteen upon whom the tower of Siloam fell, and slew them, were sinners above all men that dwelt in Jerusalem, I tell you nay : But except ye repent, ye shall all likewise perish.” And may not these words, which are twice repeated, to render them more

deeply impressive, be translated in spirit and in truth, and that without any "perversion of the words of the living God," "the Lord of hosts," as if they had been thus written, on the tablet of divine revelation; and these were their glowing characters, as impressed in "the volume of this book," "suppose ye, that the inhabitants of Richmond, were sinners above all the inhabitants of the United States, because they suffered such things? I tell you nay: But except ye repent, ye shall all likewise perish," or "think ye, that those three score and ten on whom the burning torrent fell, and consumed them as in a moment, were sinners above all the inhabitants of every other capital? I tell you nay: But except ye repent, ye shall all likewise perish." Yes! verily, in this mode the twice repeated truths of really one text, may be translated; and thus the words of the redeemer may be engraven, as with "a pen of iron," or "the point of a diamond on the rock" of the human heart. Instead, therefore, of presuming, to say, that the inhabitants of Richmond, were the greatest of all possible sinners, "because they suffered such things," as rent a father's bursting heart, as pierced a mother's anguished breast: as whelmed a brother in the dust of death; and sunk a sister in the depths of deep despair; may each individual remember for himself, this most important, interesting truth, "repent, repent, or perish thou, and die." These, my brethren, and my friends, are the solemn words of Jesus Christ, our Lord. Eternal truth, "who cannot lie," has twice repeated these awakening, and alarming sounds, "except ye repent, ye shall all likewise perish." They are sealed as the yea and amen" of an immutable God, with whom, is "neither variableness" of change, nor "shadow of turning;" and whose prophetic declaration is "that at what instant, I shall speak, concerning a nation, or concerning a kingdom, to pluck up, and to pull down, and to destroy;

if that nation against whom, I have pronounced these things, turn from their evil, then will I repent of the evil, that I thought to do unto them : and at what instant, I shall speak, concerning a nation, or concerning a kingdom, to build and to plant it : if it do evil in my sight ; and obey not my voice, then will I repent of the good, wherewith, I said, I would benefit them." And may not this, be the language of the Almighty unto us ? as it was the message of Jehovah to his ancient Israel, by the ministry of his servant Moses ; " I will heap mischiefs upon them ; I will spend mine arrows within them ; they shall be burnt with hunger ; devoured with burning heat ; and consumed by bitter destruction ; I will also send the teeth of wild beasts ; with poison of the serpents of the dust ; and the sword without, and the terror within, shall destroy both the young man and the maiden ; the suckling also, and the man of gray hairs ; yea, I will scatter them into corners ; and make their remembrance to cease from among men." War, earthquake, and pestilence, my brethren and my friends, are the triune ministers of the wrath of God, as " revealed from heaven, against all ungodliness, and unrighteousness of men." Two of these avengers of violated covenants, have already " marched through the land in indignation." The pestilence moved onwards before God ; and ten thousand, seven hundred and eighty one, were numbered for death, in Philadelphia, alone. War hath been, now is, and yet may be : the inscriptions on his banners, are, thou wast ; thou art ; and thou art yet to come. Time past, is in front ; time present, forms the centre ; and time still future crowds upon the rear. Last, in these armies of the Lord of hosts, and not the least amid destroying powers, tremendous earthquake sounds his awful trumpet, loud, and long : and all its dreadful tones pronounce, proclaim, " O earth, earth, earth, hear the word of the Lord." " Repent, repent,

repent, or perish ye, and die." One trumpet yet remains to sound; it is "the trump of the archangel;" and the voice of the Lord Jesus Christ; and this the note that wakes the dead, "prepare, prepare, prepare, to meet thy God." "What meanest thou, then, O sleeper! asleep in the midst of whirlwinds, and tempests, and storms: asleep on the raging billow, whose instant roll may overwhelm us all beneath the deep. Awake! arise! call upon thy God, if so be, that we perish not." Or to conclude, in the emphatical language of an inspired apostle, "awake thou that sleepest! arise as from the dead! and may "Christ give thee light;" the light of everlasting, and eternal life, amen; so be it Lord: amen.


FINIS.

ERRATA.

Page 13, 1st line, for *convicted*, read *converted*.

E

HISTORICAL NOTES,
FROM
MNEMONIKA.

 The author is indebted for the following memoranda, to a very elaborate series of chronological tablets, published under the title of **MNEMONIKA**, in a neat 12mo vol. by Edward J. Coale, of Baltimore, 1812. It is a work of immense research, and astonishing minuteness, comprehending more universal information, than any other book of 348 pages, Nonpareil type.

NOTICES OF DEATH.

A late publication makes the number of inhabitants on the globe, to be, 896 millions. Of these, 226 millions are denominated, Christians: 10 millions, Jews: 210 millions, Mahometans: 450 millions, Pagans. Of those professing the Christian religion, there are 50 millions of Protestants: 30 millions of the Greek and Armenian Churches; and 90 millions of Catholics. The aggregate population on the surface of the known habitable globe, is estimated at 896 millions of souls. If we reckon with the ancients, that a generation lasts 30 years, in that space, 896 millions of the human race will be born and die; consequently, 81,760 are dropping into eternity every day; 3497 every hour; and about 36 every minute.

TABLE, No. I

Memoranda of Destructive Fires, in the Elder World!

1729	Constantinople,	Turkey,	12,000	No. of Houses destroyed.
1749	do.	do.	12,000	
1750	do.	do.	14,000	
1756	do.	do.	15,500	
1782	do.	do.	17,800	
1784	do.	do.	12,000	
1791	do.	do.	32,000	
1792	do.	do.	7,000	
1795	do.	do.	7,000	
1799	do.	do.	1,300	
1761	do.	do.	say 20,000	
1765	do.	do.		
1767	do.	do.		
1769	do.	do.		
1771	do.	do.		
1752	Moscow,	Russia,	18,000	
1756	Berghen,	Norway,	1,000	
1790	Carlsrone,	Russia,	1,087	
1793	Archangel,	Russia,	3,000	
1795	Copenhagen,	Denmark,	1,363	
1796	Smyrna,	Turkey,	4,000	
1797	Scutari,	do.	3,000	
1780	Petersburgh,	Russia,	11,000	
1780	Gera,	Totally destroyed.		
1788	Gabel, Bohemia,	do.		
1803	Madras,		1,000	

☞ To these, may be added, many lesser fires, in various parts of the world, including towns, villages, and hamlets, composed of 600 dwellings; and from thence down to 50 habitations of the poor, who have repeatedly lost their little all.

TABLE, No. II.

Notices of Fires in America.

1747	Boston,	Massachusetts,	Damage, 100,000 l.	
1760				
1761				
1763				
1775				
1787	do.		100 Houses.	
1794			Damage, 200,000 l.	
1802	Portsmouth,	New Hampshire,	150 Houses.	
1811	Newburyport,	Massachusetts,	300 Buildings.	
1778	New York City,	New York,	300 Houses.	
1796	do.	do.	70	do.
1811	do.	do.	100	do.
1786	Richmond,	Virginia,	100	do.
1791	Newbern,	North Carolina,	160	do.
1778	Charleston,	South Carolina,	250	do.
1796	do.	do.	300	do.

TABLE, No. III.

Burning of Theatres, Operas, Play Houses, &c. &c.

26	Amphitheatre,	Fidonia,	Fell in, 50,000 lives lost.
1671	Theatre,	Drury Lane,	Burnt, and 60 houses.
1769	Theatre,	Venice,	Fired by lightning, many killed.
1791	Play House,	Clermont,	Fell down, 30 killed.
1793	Pantheon,	London,	Burnt, and 57 wounded.
1778	Theatre,	Saragossa,	Burnt, and 400 persons.
1772	Opera House,	Amsterdam,	Burnt, and 150 persons.
1794	Astly's Theatre,	London,	Burnt, and 19 houses.
1794	Hay Market,	London Theatre,	Trodden to death, 15 persons.
1794	Theatre,	Cape di Istria,	Fell down, all crushed to death.
1796	Theatre,	Mentz,	Burnt, and 70 persons.
1787	Play House,	Bury,	Fell down, and 5 killed.
1803	Astly's,	London Theatre,	Burnt, and 40 houses.
1805	Royal Circus,	London,	Burnt.
1807	Sadler's Wells,	London,	Trodden to death, 18 persons.
1808	Theatre,	Covent Garden,	Burnt.
1809	Theatre,	Drury Lane,	Burnt.
1786	Play House,	Montpelier,	Fell, and 500 killed.
1770	Fire Works,	Paris,	1000 lives lost.
1781	Opera,	Paris,	Fire, multitudes perished.
1807	Theatre,	Altona,	Fire, many lives lost.
1808	Theatre,	Berlin,	Fire, several lives lost.
1811	Theatre,	Richmond,	Fire, 70 perished.

☞ To this list may be added, the theatre at Boston: Ricketts' circus, Philadelphia: and many of lesser note, in different parts of the world, making an aggregate of 100,000, killed, wounded, mangled, burnt, &c.

TABLE, No. IV.

THE Theatre at Richmond, Virginia, was consumed by fire, December 26th, 1811; and the following individuals perished in devouring flames!!!

MEN.		
His Excel. Wm. Smith.	Mrs. Braxton.	Her Sister, do.
Abraham Venable, esq.	Mrs. Patterson.	Mrs. Gerer.
Benjamin Botts, esq.	Mrs. Gallego.	Miss Ellicott.
Lieut. Gibbon, U. S. N.	Mrs. Page.	Miss Griffin.
William Brown,	Miss Conyers.	Mrs. Moss.
George Dixon.	Miss Mayo.	Her Daughter. do.
A. Marshall.	Miss Coutts.	Miss Littlepage.
T. Lecroix.	Miss Nelson.	Miss Cook.
Joseph Jacobs.	Miss Page.	Mrs. Girardin.
E. Wanton, jun.	Miss Hervey.	Her two Children, do.
W. Southgate.	Miss Whitlock.	Miss Copeland.
Mr. Conuart.	Miss Craig.	Miss Gwathmey.
His Child, do.	Miss Stevenson.	Miss Clay.
Mr. Nutal.	Mrs. Gibson.	Mrs. Wilson.
Mr. Judah's Child.	Miss Hunter.	Mrs. Greenhow.
John Welch.	Mrs. Davis.	Miss Green.
T. Frazier.	Miss Gerard.	Miss Raphael.
J. Walden.	Miss Wade.	Miss Elliott.
A. B. Rezi.	Mrs. Pickett.	Mrs. Borhio.
E. J. Harvie.	Mrs. Heron.	Her Niece do.
R. Ferrill.	Mrs. Laforest.	Miss Gatewood.
WOMEN.		
Mrs. Cook.	Miss Jacobs.	Mrs. Laforest's Niece.
Mrs. Lesley.	Miss Bausman.	COLOURED PEOPLE.
Mrs. Botts.	Miss Marks.	Fanny Goff.
	Mr. Bott's Niece.	Betsy Johnson.
	Miss Trouin.	Philadelphia.

TABLE, No. V.

Memoranda of memorable Earthquakes!

17	Asia,	12	Cities	overturned.
79	Herculaneum,		City of	buried, 250,000.
107	Asia and Greece,	9	Cities	destroyed.
115	Antioch,		City of	destroyed.
120	Nicomedia,	and several other cities swallowed up.		
357	Macedonia,	150	Cities	destroyed.
370	Nice,		City of	destroyed.
480	Constantinople,	40	days	earthquake.
548	Antioch,	4,800	persons	swallowed up.
742	Nearly universal.	600	Cities	destroyed.
867	Mecca, many lives and	1,500	houses	thrown down.
986	Constantinople,			overthrown.
1112	Liege and Gottenburgh,			do.
1186	Calabria,	and all its inhabitants lost in the sea.		
1222	Brisa, Lombardy,	2000	persons	perished.
1456	Naples,	40,000	persons	perished.
1693	Messina,	78,000	persons	perished.
1730	Chili,	the whole kingdom swallowed up.		
1754	Grand Cairo,	40,000	persons	perished.
1755	Lisbon, Portugal,	totally destroyed.		
1756	Palermo, Italy,	do		
1759	Damas, Barbary,	60,000	persons	perished.
1784	Archindschan,	14,000		lives lost.
1803	Gerghon, Persia,	40,000		swallowed up.

TABLE, No. VI.

Memoranda of the pestilence, plague, &c.

78	Rome,	per day.	10,000
772	Chichester,	England,	34,000
954	Scotland,	Great Britain,	40,000
1347	London,	England,	50,000
1348	Germany,		90,000
1611	Constantinople,	Turkey,	200,000
1632	Lyons,	France,	60,000
1665	London,	England,	68,000
1773	Bassorah,	Persia,	80,000
1792	Egypt,		800,000
1793	Barbary,	per day.	3000
1799	Fez,	per month.	247,000
1800	Morocco,	per day.	1,800
1784	Tunis,		32,000
1784	Smyrna,		20,000

TABLE, No. VII.

Remarkable Storms, Tempests, Inundations, &c.

234	Canterbury, Wind, - - -	200 houses blown down.
349	Carlisle, Storm of Wind, - - -	420 do.
549	London, many houses, and - - -	250 persons killed.
701	Lincoln, - - - - -	100 houses blown down.
944	London, many killed, and - - -	1500 do.
1055	London, many lives, and - - -	400 do.

Rains, uncommon, Snows, &c.

919	Scotland, - - - - -	5 months rain.
1752	Wales, - - - - -	10,000 Sheep destroyed.
1791	Cuba, - - - 14,700 Cattle, and	3,000 persons destroyed.
1762	Snow in England, for - - -	11 days, steady.
1719	Snow, so terrible, that - - -	7000 Swedes perished.
1222	Thunder for 15 days, many lives lost.	

Hail, tremendous.

1205	London, - - - - -	Hail as large as hens' eggs.
1510	Italy, - - - - -	Hail destroyed every thing.
1558	Southamptonshire, - - - -	Hail 15 inches round.
1651	Dorchester, - - - - -	Hail 7 inches
1697	Cheshire, - - - - -	Hail 8 ounces weight.
1772	St. Jago, - - - - -	Hail as large as oranges.
1776	Antwerp, - - - - -	Hail 12 ounces weight.
1782	Madrid, - - - - -	Hail 16 ounces weight.
1782	Surat, - - - - -	Hail killed 7000 people.
1784	Pyrenees, - - - - -	Hail 23 ounces weight.

Inundations, awful.

1421	Dort, Sea broke in, and - - -	100,000 drowned.
1737	At Ganges, 20,000 vessels, and -	300,000 lives lost

Volcanic eruption.

79	Vesuvius, 2 Cities, and - - -	250,000 perished.
There have been upwards of 40 eruptions since 79.		

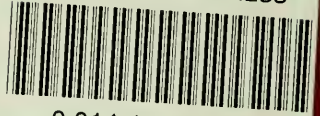
TABLE, No. VIII.

Census of Slaves, 1800 and 1810!

	1800.	1810.	Decreased.	Increased.
New Hampshire,	8	0	8	
Massachusetts;	0	0		
Connecticut,	951	310	641	
Vermont,	0	0		
Rhode Island,	308	108	200	
New York,	20,613	15,017	5,146	
New Jersey,	12,422	10,851	1,571	
Pennsylvania,	1,706	795	911	
Delaware,	6,153	4,177	1,976	
Maryland,	107,707	111,502		3,795
Virginia,	346,968	392,518		45,550
North Carolina,	133,296	168,824		35,528
South Carolina,	146,051	196,345		50,294
Georgia,	59,699	105,218		45,519
Kentucky,	40,343	80,501	nearly doubled.	40,221
Ohio,	0	0	(bled.	
Tennessee,	13,584	44,535	more than tre-	30,951
Mississippi Territory,	3,489	17,088	ditto.	14,599
Indiana Territory.	135	237		202
Orleans Territory.		34,660		
Louisiana Territory.		3,011	10,453	266,659
Michigan Territory,		24		
Illinois Territory,		128	Decrease in	Increase in
District of Columbia,		5,395	10 Years	10 Years.

1,191,304 Total No. of Slaves.

LIBRARY OF CONGRESS



0 014 444 427 9 ●